

43 A
VIEW
OF THE
ARTICLES
OF THE
PROTESTANT
AND
POPISH FAITH.

699.6.4
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K. Protestant Faith

To which is added,
An ADDRESS to the LAITY.

L O N D O N:

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OF THE

OF THE

ROTESTANT and POLISH F.A.I.

PROTESTANT

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VIEW of the ARTICLES
OF THE
PROTESTANT and POPISH FAITH.



Believe in one God the Father Almighty, Maker of Heavens and Earth, and of all things visible and invisible. 2. And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all Worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one Substance with the Father, by whom all things were made. 3. Who for us Men, and for our Salvation, came down from Heaven, and was incarnate by the Holy Ghost of the Virgin MARY, and was made Man, 4. And was crucified also for us under PONTIUS PILATE. He suffered and was buried, 5. And rose again.

again the third Day according to the Scriptures, 6. And ascended into Heaven, and sitteth on the right hand of the Father. 7. And he shall come again with Glory to judge both the Quick and the Dead, whose Kingdom shall have no End. 8. And I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets. 9. And I believe one holy Catholick and Apostolick Church. 10. I acknowledge one Baptism for the Remission of Sin, 11. And look for the Resurrection of the Dead, 12. And the Life of the World to come.

So far Protestants and Papists agree in Points of Faith; and it had been happy if the Papists had rested here, as the Protestants do. But the Papists have added many more Things, as Articles of Faith, which are contrary to the Holy Scripture, and were never received by the Catholick Church, nor decreed by the Church of Rome itself, till the time of Pope Pius IV. and the Council of Trent, by which she has corrupted the Simplicity of the Primitive Faith, and made it necessary for us to forsake her Communion. The

The Twelve following Articles were added by the Papists, contrary to the Holy Scriptures.

new Articles which the Church of *Rome* has added to the foregoing CREED, and which Protestants reject as false, are those which follow, on which are made some short Observations.

I. *I most stedfastly admit and embrace the Apostolical and Ecclesiastical Traditions, with the rest of the Constitutions and Observations of the said Church.*

First Popish Article.

Observe here, how the Church of *Rome* begins her new Doctrines with a blind or implicit Faith; well knowing how needful that is to the Belief of them.

Protestant's Note upon it.

What is Apostolical, we must learn from the Apostles Writings, and the Times soon after they liv'd: But we know too well, that the Church of *Rome* calls many Things Apostolical, which are not only not to be found in the Apostles Writings, and primitive Times, but are contrary to them.

II. *I also receive the Holy Scriptures according to that Sense, which the holy Mother Church (to whom it belongs to judge of the true Sense and Interpretation of the Holy Scripture) did, and doth hold: Nor will I ever take and interpret it otherwise than according to the unanimous Consent of the Fathers.*

Second Popish Article.

Observe, The Papists ought to agree among themselves who is the

Protestant's Note.

Infalible Judge of Scripture, and to present us with an Infalible Interpretation of it, before they require a Belief from us to this Article. Things necessary to Salvation may be known in Holy Scripture by those who cannot read the Fathers.

III. I do also profess that there are truly and properly Seven Sacraments of the New Law instituted by our Lord Jesus Christ, and are necessary to the Salvation of Mankind (although all the Sacraments are not necessary to every Person) viz. Baptism, Confirmation, the Lord's Supper, Penance, Extream Unction, Orders, and Matrimony. All which do confer Grace, and whereof Baptism, Confirmation and Orders, cannot be repeated without Sacrilege. I do also receive and admit all the received and approved Rites of the Catholick Church, in the solemn Administration of the aforesaid Sacraments.

Observe, Christ has instituted only Two Sacraments, viz. Baptism and the Lord's Supper, and the Number of Seven was never defin'd till a Thousand Years at least after Christ. And yet the Church of Rome holds those accursed; who say any of the seven is not truly and properly a Sacrament. *3d. Sess. Con. Trid.*

IV. All and every thing which was declared and defined about Original Sin, and Justification, by the most holy Council of Trent, I embrace and receive.

Ob-

Observe, The Council of Trent teaches, That good Works are the Merits of a justified Person, and deserve Increase of Grace and Eternal Life. *Con. Trid.*

Protestant's
Note.

Sess. 6. Can. 32. But the Holy Scripture teaches, that we are justified freely by the Grace of God, through the Redemption which is in Christ Jesus, *Rom. iii. 24.*

V. I do profess also, that in the Mass is offered to God a true, proper, and propitiatory Sacrifice for the Quick and Dead, and that in the most Holy Sacrament of the Eucharist, there is really and substantially the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, and that there is a Conversion of the whole Substance of the Bread into his Body, and of the whole Substance of the Wine into his Blood; which Conversion the Catholick Church calls Transubstantiation.

Fifth Popish
Article.

Observe, The Scripture says, that Christ has by one Offering perfected for ever them that are sanctified, *Heb. x. 14.* that Christ appeared once in the End of the World, to put away Sin by the Sacrifice of himself, *Heb. ix. 26.* This Popish Sacrifice of the Mass is destructive of all the Arguments in the viith, viiith, ixth, and xth Chapter of that Epistle to the Hebrews, where it is proved, that our Blessed Saviour's dying once on the Cross, is a full, perfect, and sufficient Sacrifice for us Sinners. As to the Doctrine of Transubstantiation, it subverts

Protestant's
Note.

the very Foundation on which the Credibility of the Christian Religion is built, viz. our Saviour's Miracles: It contradicts the Scripture, which says, that *we eat Bread, after the Consecration of it*, 1 Cor. xi. 26. It is contrary to Reason, which teaches, that the same Body cannot be in two Places at the same time; and it is contrary to the report which our Senses make about their proper Objects. So that Transubstantiation contains many gross Falshoods, and is incredible to all who consult the Word of God, their own Reason, and common Sense.

Sixth Popish Article.

VI. *I do also confess, that under either Kind or Species only, whole and entire Christ, and the true Sacrament is received.*

Observe, How can the true Sacrament be received under one Kind, when our Saviour instituted it in both Kinds, and has bid us drink, as well as eat at his holy Table? The Church of Rome has therefore no more Power to deny to the Laity one Part of the Sacrament, than to take away the other Part, or the Whole.

Seventh Popish Article.

VII. *I stedfastly believe there is a Purgatory, and that the Souls detained therein are helped by the Prayers of the Faithful.*

Protestant's Note.

Observe, The Blood of Jesus Christ is the only Purgatory; for *by that we are purged from all Sin*, 1 Joh. i. 7. Therefore the Popish Purgatory is a Cheat.

— And

— And thereby many are encouraged to think, that a wicked Life may be reconciled to the Hope of Heaven at the last.

VIII. I also believe that the Saints, Eighth Popish Article, who reign with Christ, are to be worshipped and prayed to, and that they do pray to God for us; and that their Relicks are to be venerated.

Observe, There is neither Command nor Example in either Old or New Testament, for praying to departed Saints. Protestant's Note, They who pray to them, give to the Creature that which is due only to God, and are thereby guilty of Idolatry. In the Rosary order'd by Pope Pius V. there are these Words to the Virgin MARY; *Hail, Holy Queen, Mother of Mercy; our Life, our Sweetness, and our Hope, to Thee do we cry, poor banish'd Sons of EVE; to Thee do we send up our Sighs, mourning and weeping in this Valley of Tears: Turn then, most gracious Advocate, thy Eyes of Mercy towards us, &c.* How can there be made a more direct Prayer to Almighty God himself, than is here to a Creature? I wish they would think of this, who pray ten times to the Virgin MARY, for once praying to Almighty God. — As to their Relicks, or Remains of the Dead, their own CASSANDER tells us, If they were look'd into, they would be found abominable Cheats. And if they were real, they are not to be venerated or worshipped.

Ninth Popish Article. IX. *I most firmly assert that the Images of Christ, and the Mother of God, who was always a Virgin, are to be had and retained: And that due Honour and Worship is to be given to them.*

Protestant's Note. *Observe, This Worship which the Church of Rome has thus decreed, is by the Practice of that Church, in kissing of Images, uncovering the Head to them, offering Incense, bowing and making Prayers to them; They say to the Cross, Increase Grace in the Godly, and blot out the Sins of the Guilty, Brev. Sab. ante Domin. Pass. &c. If this be not gross Idolatry, there can be no such Thing; and I appeal to the Conscience of every Papist, who does those Things, how he thinks to escape the Guilt of that horrid Sin.*

Tenth Popish Article.

X. *I do also affirm, that the Power of Indulgences was left by Christ to his Church; and that the Use of them is very helpful to Christian People.*

Protestant's Note.

Observe, Instead of being helpful, they are pernicious to Mens Souls. They are grounded on Works of Supererogation, or doing more than is required, for which there is no Foundation in the Word of God. Besides, this Doctrine of Indulgences, and that of Purgatory, are inconsistent; for if there be a Guilt, for which a Sinner must make Satisfaction by his own personal Sufferings, how is it possible that others should take it away by their Indulgences or Pardons?

XI. *I acknowledge the Holy Catholick Apostolick Roman Church to be the Mother and Mistress of all Churches; and I promise and swear true Obedience to the Pope of Rome, who is the Successor of St. Peter, the Prince of the Apostles, and Vicar of Jesus Christ.*

Eleventh Popish Article.

Observe, There is not any Authority from Holy Scripture for setting the Church of Rome above other Churches. In the first Council of Nice, other Churches were on equal Foot with Her. In the IVth General Council, that of Calcedon, it is declared, That the Church of Constantinople should have equal Honours and Privileges with that of Rome, by Reason that the Emperor had his Seat there. The Scripture says not that PETER ever was at Rome; and yet the Papists make it an Article of Faith that He was there. St. PAUL says, *He was in nothing behind the very chiefest Apostles*, 2 Cor. xii. 11. and upon Occasion he withstood PETER to the Face, Gal. ii. 11. Christ is the only Head of his Church; nor has he appointed any visible Head upon Earth. The Church of Rome has had three Popes at one time, and had two Popes striving for St. PETER'S Chair about forty Years together; let the Church of Rome agree who was its Head, and the Vicar of Christ, at those Times.

Protestant's Note.

XII. *I also without doubt, receive and profess all other things deliver'd, defined, and declar'd by the Sacred*

Twelfth Popish Article.

Canons

Canons, and General Councils, and especially by the holy Council of Trent; and all Things contrary to them, with all Heresies condemn'd, reject'd, and curs'd by the Church, I likewise reject, condemn, and curse.

Observe, One of the Lateran Councils, That of Pope LEO X. declar'd, That the
Protestant's Note. *Pope only was Infallible, and that He was above all Councils. But the*

Councils of Basil and Constance affirm a Council to be above the Pope, and to have Power to decree Matters of Faith without him. This and many other notorious Contradictions should be reconciled, before this be received as an Article of Faith. As to the cursing Part of this Article, we say, How can they curse, whom God hath not curs'd? Num. xxiii. 8. and that, after the Way which they call Heresy, so we [PROTESTANTS] worship the God of our Fathers, believing all things that are written in the Law and the Prophets, Acts xxiv. 14. We rest our Faith and Hope on this, that God hath built his Church on the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner Stone, Ephes. ii. 20.



A N

ADDRESS to the LAITY.

S I R S,

THIS Piece is designed to point out to You, at one View, the great Difference between the Faith professed by the Church of *E N G L A N D*, and that professed by the Church of *R O M E*; and to shew likewise the Antiquity of the former, and the Novelty of a great Part of the latter.

It is very evident, that there is no Difference between us and the Church of *Rome*, about the truly ancient *CATHOLICK FAITH*; that is what they hold as well as we. But we keep to the *Catholic Faith* only, which the Church of *Rome* doth not. The difference therefore is about their imposing new *ARTICLES OF FAITH*, which we reject, notwithstanding their Uncharitable Censures for so doing.

The *Papists* cannot deny any Article of our Faith; and therefore can have no Ground for calling ours a new Religion, as they very ignorantly, or rather designedly do.

You see what just Reason we have to blame the *Papists*, for adding to the ancient Faith; the last Twelve Articles of their *CREED*, being not only without Foundation in Holy Scripture, and
unknown

unknown to pure Antiquity; but of late Appointment among themselves; for it is not above One Hundred and Seventy Years since the *Trent* Creed was made, which is now the Standard of the *Romish* Faith.

It is evident from their Additions to the Ancient CREED, and imposing them as necessary to Salvation, that they are guilty of that Schism, which they charge unjustly on us. Had they only required the use of a few decent Ceremonies, or been wanting only in some Points of better Discipline, I know not how we could have justified our departing from the Church of *Rome*. But since they require not only False, but Idolatrous Doctrines, and Practices from us, that Sin must lie at their own Door.

You see likewise that Protestants are the true *Catholicks* (though the Church of *Rome* would engross that Title to itself) because we hold to the true *Catholick Faith*, from which they have departed by their new Doctrines and Worship.

Let me therefore beseech you, who profess the *Protestant Religion* (which is only another Name for the *Christian Religion*, occasioned by our protesting against the Errors of *Popery*) to cleave steadfastly to it. Be thankful to Almighty God for the invaluable Blessings of it; and live answerably to so Divine and Excellent a Religion as ours is. *If ye know these things; happy are ye if ye do them, John xiii. 17.*

Be not Ignorant of the Devices of those of the Church of *Rome*, to bring us again under their Yoke of Bondage, which neither we, nor our Fathers

thers were able to bear. It is very obvious how they disguise and palliate the Principles of their Religion, to win us over to a better Opinion of it. It is certain, That some of the Guides of that Church, rather than lose any Persons from it, and to pervert others to it, say, It is an indifferent Thing whether we believe the *Trent Articles* or not, as *Purgatory, Praying to Saints, &c.* We have Reason on this Account to bless God for a good Cause; and hereby we see the hardness of those Men, who, notwithstanding such a Procedure, persist in damning those who cannot believe those Articles, which they themselves, on some Occasions, acknowledge to be indifferent Matters.

Dearly beloved, flee from Idolatry, 1 Cor. x. 14. Little Children, keep your selves from Idols, 1 Joh. v. ult.

I also intreat You of the Church of *Rome*, to think seriously, what ground you have to believe the last Twelve Articles of Your CREED, which have neither Scripture, nor any ancient Creed for their Support. If you would but distinguish between those last Points of your Faith, and those which go before them, and duly weigh the Difference between them, you would, by God's Blessing, discern how agreeable the former are with the Word of God, and that the latter are not to be proved from it. By these ARTICLES it is, that you are led to mingle the Worship of God (who only is the Object of Religious Worship) with Worship to the Creatures; which is highly injurious to the Honour of God our Saviour, a great Scandal to the Christian Religion, and for those Reasons,

Reasons, must be dangerous to your Souls. We judge not your final State, as you do ours, such Judgment belongs to G O D alone: Only you are hereby warned against the false Doctrines, and sinful Ways of Worship in your Church. And surely, if you desire to be saved, and would not be misled, you should consider and examine those Things which so nearly concern your Eternal Happiness. Judge ye, what Account must be given to God, for imposing such false Doctrines on the World; and in Maintenance of them, to persecute and cruelly Murder so many Thousands of innocent Persons, as the Church of Rome has, where she has had Power to do it.

May G O D open your Eyes, that you may no longer follow those Men, who desire to have Dominion over your Faith, directly contrary to Apostolical Rule and Example, 2 Cor. i. 24. *to the Law and to the Testimony: if any Man speak not according to this Word, it is because there is no Light in him, Isa. viii. 20. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean Thing, and I will receive you. And I will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty, 2 Cor. vi. 17, 18.*

F I N I S.

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